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No. 2

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The Interesting Proceedings
OF
The Meetings
OF
THE ✓ NORFOLK AND ✓ SUFFOLK
AUXILIARY
BIBLE SOCIETIES,
HOLDEN AT
Norwich and Ipswich, in Sept. and Dec. 1811,
WITH
A PREFACE,
AND
THE ADMIRABLE SPEECH
OF
Samuel Whitbread, Esq. M. P.
AT BEDFORD,
DEDICATED, BY PERMISSION,
TO THE
Right Rev. the Lord Bishop of the Diocese.

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TO THE
RIGHT REV. DR. HENRY BATHURST,
LORD BISHOP OF NORWICH.

MY LORD,

The Editor, who is a dissenting minister, gladly avails himself of an opportunity of publicly expressing the high sense which he entertains of your Lordship's episcopal character.

The body, to which he belongs, he believes to be equally ready with your own clergy to bear their grateful testimony to its virtues and excellence.

May the amiable spirit of Christian liberality and candour, which upon all occasions your Lordship has shown—which, at the meetings of the Norfolk and Suffolk Auxiliary Bible Societies, your speeches and letters eminently breathe—and which was finely illustrated in the behaviour of your venerable representative at the latter, be as generally imitated, as it ought to be universally admired!

Hapton, near Norwich,
Jan. 12, 1812.

PREFACE.

THE supreme importance of the object, for which these meetings were convened—the truly philanthropic and Christian spirit, which animated the assembly—the sacred ardour, which seemed to glow in every bosom—the high and rational gratification, which all boast of having enjoyed, entitle their proceedings to a more general diffusion, than the very meritorious efforts of the provincial prints can hope to furnish. Such harmonious intercourses—such a delightful union—such eloquent appeals to the understanding and the heart, as these pages record, become the honored followers of the illustrious “Prince of Peace.” These holy convocations may be considered as noble Auxiliaries of Sunday Schools, in forwarding the pious and benevolent wish of our venerable Monarch, “that every poor child in the kingdom may be able to read the Bible.” They, for a time, bring down heaven to earth, and give us a most pleasing foretaste of that perfect love and joy, which constitute the happiness of Saints in glory. They lead our thoughts *backward* to those happy days, (yet again, we trust, to return and bless the earth) when the multitude of them, that believed, were of “one heart and one soul;” and *forward* to that blissful period, when “a great multitude, which no man can number, of all nations and kindreds, and people and tongues,” many of whom have known and loved one another in consequence of these “works of faith and labours of love,” shall stand before the throne and before the Lamb, “clothed with white robes and palms in their hands.” Amen.

NORFOLK BIBLE SOCIETY

THE general meeting for establishing an Auxiliary Bible Society, which was to have taken place at the Guildhall on Wednesday, the 11th of Sept. was held that day at the Hall, in St. Andrew's. From the previous arrangements which had been made, from the exalted and respectable characters which attended it, and from the important nature of the proposed institution, a more interesting meeting was never held within its walls. About noon, the Mayor of Norwich, the Lord Bishop of the diocese, the Secretaries of the British and Foreign Bible Society, viz. the Rev. John Owen, M. A. Rector of Paglesham, Essex, and Curate and Lecturer of Fulham, the Rev. Joseph Hughes, M. A. of Battersea, and the Rev. C. F. Steinkopff, Minister of the German Lutheran Church, in the Savoy; the Rev. Dr. Baker, of Cawston, Robt. Fellowes, Esq. of Shotesham, J. J. Gurney, Esq. of Earlham, the Rev. E. Edwards, of Lynn, the Rev. Mr. Hare, of Docking, the Rev. Edw. Valpy, and the Rev. Mr. Kinghorn, of Norwich, Thos. Blake, Esq. &c. &c. assembled on a temporary hustings covered with green cloth, and the middle aisle was nearly filled with respectable persons of both sexes and of all religious persuasions, clergy and laity, of the city and county, and from distant parts. This ancient hall, which was formerly part of a Conventual Church, called the Black Friars, but which has long been used for festive and commercial purposes, was thus again appropriated to the interests of religion, and the glory of God.

The Mayor (J. H. Cole, Esq.) being called to the chair, in an appropriate address, opened the business of the meeting; upon which the Lord Bishop rose, and in a concise but impressive speech, laid before the assembly a luminous statement of the institution they were met to form. His Lordship observed, that it had rarely

fallen to his lot to be present at a meeting, having for its object the promotion of a cause, so deeply interesting to the best feelings of the human heart, and so truly consonant with the soundest dictates of the understanding.—When he looked around him and saw so many enlightened Christians of different ranks and persuasions—Clergymen of the Church of England and Dissenting Ministers—when he saw such men step forward together in the establishment of an Auxiliary Bible Society, to assist and co-operate with the Parent Institution, he could not but view it as the most beneficent scheme that could enter into the mind of man. The object of the London British and Foreign Bible Society was simply and solely to disseminate the Holy Scriptures, without note or comment, through every town and village in the kingdom, and to extend the blessings of the Gospel to every nation under heaven; and he would appeal to every man who heard him, whether such an institution did not forcibly call to its support the exertions of every pious Christian—of all who wish well to the public peace and welfare, and to the present and future happiness of mankind. He would only add, in recommendation, that all who subscribed to it, would be entitled to the privilege, and a glorious privilege it was, of ranking among the patrons of an institution, the beneficial effects of which had been felt both here and in every corner of the globe—His Lordship then alluding to the presence of the three Secretaries of the Society in London, observed that to those gentlemen, whose distinguished abilities, unwearied zeal, and accurate knowledge, had so largely contributed to advance the efficiency and prosperity of the Parent Institution, he should with the greatest confidence refer to point out to the meeting, the best means of establishing the auxiliary one now proposed.—After a few introductory observations from Mr. Owen,

The Rev. Mr. C. F. Steinkopff came forward, and addressed the meeting at considerable length. We regret that our limits will not allow us to offer more than an imperfect sketch of this Gentleman's speech, in listening to which the *accent of the Foreigner* was forgotten in riveted attention to the unaffected simplicity of his manner, the propriety and pathos of his language, and above all to the importance of the facts which he detailed.—After describing the commencement, seven years ago, of the British and Foreign Bible Society, its sublime

and comprehensive aims, in supporting which both rich and poor, high and low, learned and unlearned seemed to emulate each other—the Nobleman, and the Bishop, the Churchman and the Dissenter uniting in the common cause of pure and undefiled religion, and even the widows and the children contributing their mite—Mr. Steinkopff proceeded to shew, that the sacred flame had not been confined to Great Britain, but had extended itself to the continent of Europe. In Germany, Austria, Switzerland, France, Prussia, Bohemia, and in Sweden, auxiliary committees have been formed, corresponding with, and aided by the funds of the British Society, the effect of which has been the distribution of many thousand bibles and testaments amongst the people of those countries in their respective languages. In Germany, a Roman Catholic Bible Society has been established by a number of learned and enlightened professors of that faith, Clergy as well as Laity, who ardently wish that the Holy Scriptures should be distributed : to this end they have translated the Bible, and circulated several thousand copies, and the very students and children read our German Testaments.—Through the Committee at Stockholm, the frozen regions of Lapland have been warmed with the rays of the Gospel.—There was still, however, an ample field of employment for this labour of love,—in the two Russian provinces of Livonia and Esthonia alone, there are 400,000 families destitute of the gift of a Bible. In Finland also a most extensive want existed, but already it has in some measure been supplied by a donation from the Society in this country.—Mr. S. then took occasion to present the Bishop with a couple of letters from two eminent Professors of Divinity in Hungary, written in Latin, which stated that in that kingdom there were upwards of two millions of Protestants, amongst whom only a very few thousand bibles were extant : the sum of 500*l*. had since been appropriated by the Society to the aid of Bible-printing in Hungary.—Through the same benevolent channel the Word of God had been communicated to the inhabitants of the Dutch Settlements, and likewise to the Negroes, and even to the Hottentots, many of whom, having been taught to read, were now, after a day spent in toil, known often to steal an hour from their midnight repose, to read the Dutch Testaments sent them from the Depository at London.—No less than four thousand French Testaments

ments had been distributed among the prisoners of that nation in this country, and letters in return received by the Society from French officers, and even a French General expressing their grateful sense of that kindness, which extended to the care of their souls. The Spaniards, the Portuguese, and the Italians participated in the like bounties, to which the more distant and more extensive tribes of America, and the East Indies have been admitted.—He might thus continue to multiply facts; but the good diffused by the Society was incalculable; and he could not but recognize, in its establishment and increasing welfare, the kind and powerful hand of Providence, which had thus raised up men of different nations and persuasions to unite in the great and salutary work of spreading through all the earth the glad tidings of eternal life.

The Rev. Mr. Hughes made a most eloquent appeal, on behalf of the Parent Institution, grounding its claim to the confidence and support of the meeting, upon the excellence of its theory, and upon the undeviating and harmonious tenour of its practice.—He explained the plan of the Society, as composed of a President (Lord Teignmouth, on whom he passed a high and deserved eulogium), and 19 Vice Presidents, and stated its proceedings as conducted by a Committee, consisting of 36 laymen, half of them members of the Established Church, and the other half members of other denominations of Christians.—The Society thus constituted he most happily likened to an union of various battalions into a great army—to so many stars, differing from each other in glory, but clustering together in one splendid constellation. Of the benefits resulting from this harmony of conduct, the activity of the members was a sufficient proof: at home, the Bible had been printed in the English, Welsh, Gaelic, Native Irish, and other dialects connected with the language of the United Kingdom: these had marched with the soldier; they had sailed with the mariner; they had cheered the wards of the hospital, and dispelled the gloom of the criminal's cell—to each addressing that sustaining assurance “Behold your God.”—Abroad, the labours of the Institution had been directed to every quarter of the world, and were proceeding under the most favourable auspices.—Mr. Hughes next adverted to the establishment of Auxiliary Societies in different parts of Great Britain and Ireland: he spoke in the highest terms of their co-operating zeal

and beneficial influence; and concluded with observing, that his colleagues and himself were then standing before them to erect the standard of the Society in the Metropolis of the East—they were sanguine; and he felt confident that the meeting would fully justify their expectation. It was by such acts of benevolence that we were elevating Britain to a noble and exalted pitch of grandeur—to be the admiration equally of allies, of neutrals, and of adversaries, for by advancing the interests of the Bible Society we were accelerating the arrival of that happy period when “the Kingdoms of this world shall become the Kingdoms of our God and of his Christ.”

The Bishop then proposed the first 14 Resolutions, in doing which he pronounced a just eulogium on the abilities and modesty of his young friend who had drawn them up. These resolutions were seconded with a few explanatory observations by Mr. J. J. Gurney, and being put to the vote by the Mayor, were agreed to *nem. con.*—Mr. Fellowes then moved that the Lord Bishop be President. This motion was seconded by the Rev. Mr. Kinghorn, who said that he was very glad of the opportunity then afforded him, as a dissenting minister, to declare the high sense he entertained of the venerable Prelate’s liberality, and of the merits of the institution. That he was glad to see persons of various opinions uniting on common ground to testify their regard to the Sacred Scriptures. Besides the display of the great objects of hope and consolation, which are made known in the Gospel, it was very important, that among all classes of society the tone of morals should be elevated; and what would so completely conduce to this end, as the spread of the Word of God? He observed, that the greatest effect in spreading the knowledge of the Scriptures, was not merely by the labour of men of eminent talents, however great their importance was in its place, but by every good man’s holding up his hand to elevate the Bible to the notice of all; and that it was his earnest wish, that the time might quickly come, when no one might be without a Bible, nor without ability and inclination to read it.

His Lordship thanked the meeting for the honour they had done him, in placing him at the head of an institution, the success of which it would be his endeavour to promote to the utmost of his abilities; and added, that it was a source of particular satisfaction to

him to know, that this appointment had met with the approbation of so pious and sensible a dissenting minister as had just addressed them.

Mr. Blake then proposed the Vice-Presidents, and was seconded by the Rev. Mr. Hare, who observed that from his acquaintance with Mr. Coke, he knew that the institution had that gentleman's cordial approbation; and he (Mr. Hare) congratulated the assembly on their being met "to provoke each other to good works," in a place which had too often been the scene of party strife, and he hoped that it would prove an era, from which we might date the lessening not only of our religious but of our political animosities.—Loud applauses followed this as well as every other speech that preceded it.

On the names of the Secretaries and Committee being proposed by the Lord Bishop, the Rev. Dr. Baker rose to second the motion, and taking occasion to advert to the first propagation of Christianity, he asked how was it effected?—it was effected, he added, through the Grace of God by the Gift of Tongues; and by the self same gift under Providence they were now spreading the knowledge of the Gospel over the whole earth.—Mr. Fellowes then moved the thanks to the Right Rev. the Lord Bishop, and was seconded by the Rev. Mr. Edwards, who paid a tribute of praise to our venerable Diocesan, such as his virtues, public and private, most justly claim from that community to which he is so distinguished an honour.—On the thanks to the Secretaries of the London Society being moved by the Bishop and seconded by Mr. Gurney, Mr. Owen returned acknowledgements for himself and colleagues, in a speech replete with eloquence, argument, and interesting information, to which we cannot attempt to do justice. One fact, however, relative to the East Indies, was mentioned by Mr. Owen, of a nature so important in itself and so entirely at variance with former reports respecting the progress of Christianity in that vast seat of British dominion, that we ought on no account to omit stating it:—It was the establishment in February last of an Auxiliary Society at Calcutta, under the sanction and with the support of the Government there, to supply with bibles the native Christians, who are reckoned at nearly one million, and by these means to irrigate the parched

plains not only of British India, but of all Asia, with the living waters of the Gospel.—On the motion of the Lord Bishop, thanks were unanimously voted to the Mayor for his conduct in the chair; and most liberal donations and annual subscriptions were immediately entered into for the support of the institution, amounting altogether to near 800*l*.

AT a Meeting, held at the Hall in St. Andrew's, on the 11th inst. for the institution of a Norfolk and Norwich Auxiliary Bible Society, the following Resolutions were passed unanimously:—

I. That the object, the constitution, and the proceedings of the British and Foreign Bible Society have the cordial approbation of this meeting.—II. That a society be formed, to be called the Norfolk and Norwich Auxiliary Bible Society, for the purpose of disseminating the Holy Scriptures in our neighbourhood, and of co-operating with the British and Foreign Bible Society in distributing them abroad.—III. That conformably with the principles of the parent institution, the Bibles and Testaments to be circulated by this Society shall be without note or comment, and those in the language of the united kingdom, of the authorized version only.—IV. That all persons subscribing 1*l*. 1*s*. per annum, or upwards, shall be Members of this Society.—V. That all persons subscribing 10*l*. 10*s*. at once, and all executors paying bequests of 50*l*. or upwards, shall be Members of this Society for life.—VI. That the affairs of this Society shall be conducted by a Committee, consisting of a President, Vice-Presidents, a Treasurer, Secretaries, and 16 other Members, eight of which shall be members of the Established Church, and eight chosen from other denominations of Christians, and that five members of this Committee shall constitute a quorum.—VII. That every clergyman or dissenting minister who is a member of the Society shall be entitled to attend and vote at the meetings of the Committee.—VIII. That the Committee shall meet at some place in Norwich, on some one day of every month to be fixed by themselves.—IX. That the Committee be requested to appoint the necessary agents and correspondents in different parts of the county

and its neighbourhood.—X. That a general meeting of the Subscribers be held on the last Tuesday of June each year, when the accounts shall be audited, the report of the Committee received, and the new Committee formed.—XI. That in the formation of the new Committee, the President, the Vice-Presidents, the Treasurer, the Secretaries, and those twelve of the other members of the Committee who have attended most frequently, shall be re-eligible —XII. That the whole funds collected by this Society shall be annually remitted, after deducting incidental expences to the Treasurer of the parent institution, in consideration of the following terms, viz. That the Committee of this Society shall be annually supplied, gratis, from the London depository with Bibles and Testaments, estimated at prime cost, to the amount of half the sum remitted, if required ; and further, that the Subscribers to this Society shall be entitled to purchase of the British and Foreign Bible Society, Bibles and Testaments on the same conditions as its own members.—XIII. That all such purchases shall be made at the depository of this Society, and that the Committee shall settle the account of the same with the British and Foreign Bible Society twice every year.—XIV. That the Right Rev. the Lord Bishop of Norwich be *President* ; Sir J. H. Astley, Bart. M. P. Thomas Wm. Coke, Esq. M. P. John Patteson, Esq. M. P. Wm. Smith, Esq. M. P. and the Mayor of Norwich, *Vice-Presidents* ; Joseph Gurney, Esq. *Treasurer* ; Rev C. Stannard, J. J. Gurney, Esq. and Mr. Thos. Bignold, jun. *Secretaries* ; Rev. C. Millard, Rev. E. Glover, Rev. E. Valpy, Rev. W. F. Wilkinson, Rev. R. Suttleffe, E. T. Booth, Esq. T. Blake, Esq. W. Unthank, Esq. Rev. J. Kinghorne, Rev. T. Madge, Rev. W. Hull, Mr. John Cozens, Mr. S. Wilkin, Mr. W. Youngman, Mr. T. Stoughton, and Mr. J. Geldart, jun. the other Members of the Committee.—On the motion of Robert Fellowes, Esq. seconded by the Rev. E. Edwards, XV. That the Right Rev. the Lord Bishop of Norwich be requested to accept the Thanks of the Meeting, for the truly Christian zeal which he has this day displayed in engaging all sects and parties to unite their exertions for the universal dissemination of the Holy Scriptures.—On the motion of the Bishop, seconded by J. J. Gurney, Esq. XVI. That the Thanks of the Meeting be given to the Secretaries of the Parent Society, for their obliging attend-

ance and valuable services this day.—On the motion of the Rev. C. Stannard, seconded by the Rev. E. Edwards, XVII. That J. J. Gurney, Esq. be requested to accept the Thanks of the Meeting, for his unwearied exertions in promoting the establishment of the Auxiliary Society.—XVIII. That these Resolutions be advertised in the Norwich, Bury, and Ipswich newspapers.

(Signed)

J. H. COLE, Mayor.

The Mayor having left the Chair—on the motion of the Bishop, it was unanimously Resolved, that the Thanks of this Meeting be given to the Mayor, for his polite attention to the business of the day.

Donations and Subscriptions will be received at the several Banks in Norwich and Norfolk, and forwarded to the Treasurer.

SUFFOLK BIBLE SOCIETY,

Held at the Shire-hall, Ipswich,

ON TUESDAY, THE 10th OF DECEMBER.

THE intended Meeting having been duly announced, a number of persons, amongst whom were some of the first consideration in the county, assembled at an early hour.

About a quarter past twelve, the Hall having been some time completely filled, the Rev. Mr. Julian rose, and briefly stated the purpose for which the meeting had been convened. After adverting to the circumstance of the use of the Church having been refused to the Society, the reason for which he presumed was well known to every person present, he requested permission, as preliminary to the general proceedings, to read two letters, which had been addressed to the Rev. Mr. Cobbold, by their venerable and respected Diocesan. The first of these letters (dated October 28) briefly stated, that, as a decided friend to the Bible Society, it would always afford him real pleasure to assist, as far as he might be able, any Institution of the same kind, especially in his own diocese: he therefore claimed no merit whatever, in complying with the request which had been made to him, to take the chair; but that, as his time was incessantly occupied, it would not be in his power to take any active part in the business.

The second letter, apprising the Rev. Mr. Cobbold of his inability to preside at the present meeting, as intended, was as follows:

“DEAR SIR,

“It will be impossible for me to make my appearance in person, at the meeting to be holden at Ipswich, on the 10th of this month. May I request the favor of you to take the chair in my stead. I can with truth add,

that I shall have a particular satisfaction in being represented by a Clergyman, whose steady and judicious attachment to our excellent Ecclesiastical Establishment, renders him a peculiarly proper person to promote the success of an institution, so inseparably connected with the best interests of this Establishment.

“ I am, dear Sir, sincerely your’s,

Norwich, Dec. 5th, 1811.

H. NORWICH.”

To the Rev. Mr. Cobbold, Ipswich.

In conformity with the sentiments thus expressed, Mr. Julian moved, that the Rev. Mr. Cobbold should take the chair, as the representative of the worthy and venerable Bishop. To this proposal universal assent was given; and on taking the chair, Mr. Cobbold addressed the meeting in the following terms:

“ Gentlemen—In compliance with the request of our excellent Diocesan, certified to you by the letter just read, and with the wishes of the friends of the British and Foreign Bible Society at large in this place, I presume to occupy that post, which might have been with far greater advantage occupied by many, whom I behold in this numerous and respectable assembly: a post which I should have shrunk from with alarm, had the success of the cause, in behalf of which we are now met, depended in any degree upon my feeble abilities for its support. The cause which is now to be advocated before you is, perhaps, the grandest and most momentous that ever challenged the attention of mankind in any age or country. The question is, whether by far the greater portion of mankind shall still remain in ignorance, with respect to a future state, immersed in idolatry, wickedness, and barbarism, for want of a Divine Revelation to enlighten their understandings, and better their hearts? Or whether we shall be instrumental, in the hands of Providence, in rescuing them from their deplorable and degraded state, by a free communication with them of the Holy Scriptures? The British and Foreign Bible Society in London, instituted in the year 1804, has given a decided opinion upon this subject, and a most unequivocal testimony of its zeal, in behalf of the best interests of mankind, by its uncommon efforts to disseminate the Holy Scriptures, in every idiom, and in every region of the known world: and its efforts have thus far been crowned with a marvellous success. Many districts and counties in remote parts of the

kingdom, and elsewhere, have caught its sacred flame, and by the formation of similar Institutions, upon a smaller scale, are already become auxiliary in promoting its grand object. Other similar Institutions are daily forming, and there is good reason to hope, by their constant and rapid increase, that the time is not far distant, when every county in the united kingdom will be actuated by the same noble and generous enthusiasm. Our own county, in particular, notwithstanding the obstructions to our beneficent design, which we have so recently experienced in this place, is, if I mistake not, most *feelingly* alive to the cause; and I trust that the proceedings of this day will furnish a happy augury that my conjectures are well founded. Having thus briefly opened the cause, I shall leave the support of it to the Reverend and learned Secretaries of the Parent Institution, whose manly eloquence and correct information upon the subject, aided by the powerful solidity of their arguments in support of this cause, will, I doubt not, carry conviction to the hearts and understandings of all who hear them."

The Rev. Mr. Julian again rose; and, in apologising for his presumption in addressing an audience in which were to be found so many able and respectable men, he pleaded the ardour of his feelings—feelings which he could not suppress—and the deep interest which he felt in the cause that they were met to promote. To such an Institution as the British and Foreign Bible Society, it was truly astonishing that an objection should ever have been raised. It was an Institution which had for its object the present and future benefit and happiness of the whole habitable world. Should Christians check its hallowed progress? Should they arrest its glorious career? Forbid it Heaven! Proclaim it not abroad, lest savages and atheists should triumph! It was an Institution spotless in its origin, and pure in its design; and that it might shine forth, like the Sun in its meridian splendour, diffusing light, and happiness, and joy, throughout the universe: it was the bounden and imperious duty of every Christian, of whatever sect or denomination, to yield his cordial and firm support. It was an Institution whose great and only object was that of glory to God and salvation to sinners. It breathed the very spirit of the Heavens—it breathed the very spirit which pervaded the angelic choir, when they

proclaimed a Saviour born—it breathed glory to God in the highest, and, on earth, peace and good will to man! The only contest ought to be, who should most support—who should most endeavour to extend its influence. That would be a contest on which angels might look down with pleasure; a contest which would make Heaven resound with hallelujahs, and the depths of Hell to shake; a contest worthy of the followers of the great Redeemer. It was not for us, however, frail instruments in the hand of Heaven, to confide in an arm of flesh. It ought to be our prayer, that the Almighty would further our humble exertions with his aid, that we may glorify his holy name; that the Scriptures may be universally diffused; and (adopting the language of the liturgy of the Church of England) that all may be enabled to understand and digest them, in the hope of everlasting life, through the merits of our Lord and Saviour Jesus Christ.

The Rev. Mr. Owen then addressed the meeting. The assembly, he observed, had been convened under the grateful auspices of high and revered authority. The canonical mitre hovered over the head of the reverend occupant of the chair, as the representative of the venerable and dignified diocesan. This was a circumstance, which was calculated to bring Bishops into the hearts of those, who might not have been prepared to receive them. The object of the meeting had been fully explained by the reverend gentleman who opened the proceedings; and it now rested with the Secretaries of the Institution, to make out their case. It was a heavy, but grateful responsibility, and they had the firmest reliance on the goodness of their cause. The present meeting had given “a local habitation and a name” to the British and Foreign Bible Society in Suffolk; and he trusted that it would serve as a precedent to all parts of the country.—To his foreign colleague, the Minister of the German Lutheran Chapel in London, he should leave the details of what was most material to be stated; reserving his own observations, should they be at all necessary, till a future stage of the proceedings. He was convinced, however, that those details would speak for themselves; that they would leave a lasting impression on the hearts and minds of every hearer.

Mr. Steinkopff, the Foreign Secretary to the Parent Institution, accordingly rose, and paid a grateful tri-

bute to this happy island, in which were founded so many benevolent societies, expressly for the purpose of doing good—of conferring benefits upon the bodies, and upon the souls, of our fellow creatures. Amongst these Institutions, the British and Foreign Bible Society stood pre-eminent. It had been established but little more than seven years. Its first views were not distant or extensive; they were confined to Wales, to the poor inhabitants of which it was wished to communicate a knowledge of the Scriptures.—But why, it was asked, as the funds of the Society, and its consequent means of doing good increased, should we confine our exertions to Wales? The Highlands of Scotland then became the object of consideration. Was not Ireland too deserving of notice? At last, some noble minds, some good and benevolent hearts, extended their philanthropy to the whole uninformed portion of the human race. With an eye that encompassed the Globe, it was seen that, in every habitable part, there were hundreds and thousands of our fellow creatures who were destitute of the Bible; that there were five or six hundred millions of heathens, who had never seen the divine light of Revelation; and that in Christian, even in Protestant countries, there were multitudes in a state of the blindest and most lamentable ignorance, as to the contents of the Holy volume, and of that religion of which it forms the sacred and immutable basis. It had been at first stated, that the paternal Government of Sweden had rendered all exertions of the Society, in that country, unnecessary; but, on further enquiry, it was found that there were thousands of Swedes without the possession even of the New Testament. A thousand Swedish Testaments were consequently furnished: in the course of three years, three editions were disposed of, amounting, in the aggregate, to 10,000 copies; and a fourth edition, of 6000, was now printing. An edition of a Swedish Bible was also now in the press. Iceland had liberally participated in the attention of the Society. That island was estimated to contain about 50,000 people, nearly all of whom could read; but there was no edition of the Scriptures amongst them; no price could procure a single copy of an Icelandic Testament. On hearing this, the British and Foreign Bible Society caused 5000 copies of the Testament to be printed in the Icelandic tongue; and, ere this, they had been received and read by thousands. In the numerous

and extended provinces of Russia, no fewer than 400,000 families experience the like want. What an immense number of human creatures—beings destined for eternal existence in a future world—to be without the means of knowing that religion, the practice of which only can insure their lasting happiness! A similar want was experienced in Silesia, Poland, Lithuania, &c. to relieve which, editions of the Bible had been printed in the respective languages of those countries. There were Roman Catholics also who had expressed a desire to read the Bible. Some of that community, instead of being forbidden by their priests to peruse the sacred volume, had been recommended to read, to mark, and to judge for themselves.—At Carlscrona, in consequence of this liberality of sentiment, four editions of the Bible had been sold amongst the Roman Catholics; and it was now read by students, by the people at large, and by their children. Spanish, Portuguese, and Italian editions of the Bible had been printed in London, and sent over to Spain, Portugal, and Italy, and there received. The Pope's Nuncio himself had received an Italian copy of the Bible from the hands of a British naval officer, whom he most liberally entertained, and invited to remain with him some days!—At Malta, a Catholic Priest had expressed his delight at the present which he had received of an Italian Testament; stating, that since he had preached from it, his audience had been far more attentive than ever he had known them before. A Dutch Testament had been printed in London, and received in all the Dutch settlements, and African colonies in the possession of Great Britain.—The Moravian Missionaries had converted 1200 Hottentots; and they, and the Negroes, and even their children, had been taught to read the Testament in Dutch. He should not love his own country, he said, could he forget to mention, that a German Testament had been printed, and that a German Bible was now printing. Many had been sold amongst the German soldiers, in the service of the British Government. The Chaplain of the German regiment, stationed at Ipswich, had made application to the Society, and 200 copies of the Testament had been sent to him, for the use of the soldiers under his care. He might enlarge, he observed, but he trusted that enough had been said to prove the excellence and importance of the Institution to which his humble services were de-

voted. His heart was filled with sensations of gratitude to God, for his great goodness, and for the happiness which he had conferred upon him in bringing him to this island, where he had passed ten years of his life, seven and a half of which he had been in the service of the Society. Could he then be insensible to the pleasure of addressing a meeting like this, where so many Christians had assembled together for the love of Jesus Christ? Though a stranger here by birth, he was no stranger in his heart. There were thousands and tens of thousands in this nation, in Sweden, in Denmark, in Russia, in Holland, &c. who would lift up their eyes in gratitude to God, and implore his blessings on this meeting. The Rev. Secretary concluded in a strain of warm and animated benevolence; invoking Heaven that the inhabitants of Britain might never experience the dreadful calamities by which the nations of the Continent have been chastised; that the devastating march of the invader might never pollute the shores of our favoured island; that God himself might remain our protector and our shield!

The Rev. Mr. Owen again addressed the meeting. The truly modest man, he observed, who had just resumed his seat, had suppressed much of what, had it been stated, would have reflected on him the highest credit. He was as active as he was modest; and to him was the Institution indebted, for the opening of its most important channels. But it was not his intention to praise him—to wound that modesty which he admired, by forcing it on the public view. He should leave him possessed of the delightful consciousness of having done good in the sight of God: he would not place upon his head the withering crown of present praise; but would leave him to receive a brighter, an unfading, an eternal crown from the righteous Judge of Heaven. Another Officer of the Institution, he added, would present some farther remarks, of the accuracy and justice of which the candour of the meeting would be well enabled to judge.

The Rev. Mr. Hughes, another of the Secretaries, then rose and observed, that a few weeks ago he had attended a meeting in Norfolk, holden on an occasion similar to this. Several benevolent-minded Suffolk gentlemen were then present, and expressed a wish that this county should follow the example. It should seem that

they were deeply impressed with what they then saw and heard ; and that they returned with a fixed resolution to effect so desirable an object. He was happy to find, that some cordial intimacies had thence arisen, and that the hallowed flame of friendship had been kindled in breasts which never glowed towards each other before. What was proposed had been welcomed by the county ; and it was evident, that now only one heart and one mind prevailed. He and his colleagues were delighted at the progress which the Society was making in all directions. As the circles which are created by the fall of a single pebble into the water, which grow wider and wider until they reach the circumference, so the humble efforts of the Society in the metropolis had been followed by a multitude of corresponding and extending exertions in all parts of the world. The efforts of the present meeting would be felt, from Suffolk to the Isle of Anglesea ; from Holy Island to Cornwall ; and, with the approbation of Heaven, it would tend to relieve foreign countries, and to stimulate them by its example. It would speak aloud, till the voice celestial should be heard from Labrador to Lapland, and from Lapland to the shores of the Eastern Ocean. If any one would be at the pains of investigating the subject, he would find that the Bible Society was the most important Institution that had been founded since the Reformation. He might advert to the purity of its principles ; but what but a pure and holy zeal could be manifested in the circulation of the Scriptures, the greatest gift of Heaven to man, by which alone it could be glorious for him to live, and safe to die.—The present meeting formed a scene of exquisite luxury and gratification. It was an assemblage of the wise and good of every class. He wished to disparage none ; he wished not even to censure those who opposed them. He respected the unknown motives of the human breast, conceiving that all were accountable to their great Master. This meeting was peculiarly auspicious. It comprised many that had before not only been shy but hostile towards each other ; many who had regarded each other with asperities, as holding religious opinions inimical to their own. They had had the wisdom not to confine their benevolence to one particular class ; they had been frank and communicative ; they had joined in one common object ; and, though before

strangers, they had formed such friendship as, next to religion, would sooth their feelings in every calamity attendant on this mortal state. After some scriptural allusions, the Rev. Gentleman proceeded to observe, that the British and Foreign Bible Society made every thing tell; it had agents amongst the splendid and amongst the obscure; it put in requisition the dignitaries of the Church and the nobles of the land, the property of the rich and the prayers of the poor, the stores of the learned, and the tones of the eloquent. It had its benefactors in every quarter. In a word, it had touched a chord which vibrated around the Globe. Preserving its own purity, it embraced the individual wishes of all. After alluding to the Society for the Promotion of Christian Knowledge, to the Society for the Propagation of the Gospel in Foreign Parts, to Sunday Schools, to the Missionary Societies, &c. all of which were acting gloriously for themselves, the Rev. Gentleman observed, that the only rivalry ought to be, who should contribute most to that great and glorious result—the honour of God, and the happiness of the human race. He concluded with observing, that, though not a clergyman of the Established Church, he had the happiness to unite his exertions with those of the venerable Chairman, who was entitled to the thanks of every liberal and pious mind—who from the delightful consciousness of unsullied rectitude, having seen the laudible objects of the Society attained, might in the hour of death exclaim with Simeon, “Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.”

The Rev. Mr. Owen observed, that he should postpone some remarks which he had to offer, till the necessary details had been gone through.

The Rev. Mr. Cobbold then read a string of Resolutions, the whole of which were unanimously carried.

Mr. Cobbold next read the list of Vice-Presidents, appointed for the Institution; immediately after which the following letter, from Sir William Dolben, Bart. to the Ipswich Committee, was read by Mr. Shewell:—

“Gentlemen—I earnestly request you to offer my unfeigned respects to the venerable and patriotic Society now assembled at Ipswich, for the glorious purpose of disseminating the words of Eternal Life throughout the known world; for making “their sound go forth into

all lands, and their words unto the ends of the world." It does indeed appear to me (looking at the generous co-operation of those who have thought proper to separate themselves from the Established Church, with those who remain in it) to be the opening of that blessed epoch foretold in the Scriptures, when we shall be "one fold, under one shepherd, Jesus Christ the righteous."

"I feel myself highly honoured by being thought worthy of a place among the Vice-Presidents; but as my age and infirmities will not admit of my personal attendance, I would wish to decline it in favour of one who may be zealous and active in the discharge of its duties; and have no doubt that my friend Sir James Affleck, (to whose Christian character I can bear most honourable testimony) will cheerfully accept, and faithfully fulfil them. Should you, however, feel desirous of retaining my name for this glorious office, you are at liberty so to do; but in this case you must, I fear, be satisfied with my earnest wishes for the prosperity of your Institution, rather than with any active services I can render towards it.

"I have requested my friend Mr. Clarkson, who stands forward in this, as in all other good works, to deliver to you these my acknowledgments; and with the most fervent prayer for the completion of this glorious undertaking,

I remain, Gentlemen,

Your most honoured and grateful Servant,

W. DOLBEN."

Bury, Dec. 9th, 1811.

Mr. Shewell then stated, that all the Noblemen and Gentlemen whose names had just been read from the chair, had, in personal interview, or by letter, formally accepted the office of Vice-Presidents.

B. G. Dillingham, Esq. rose, and, in a warm eulogy upon the public character and conduct of Sir William Dolben, observed that, through life he had been the constant supporter of religion. Lord Teignmouth also, the Hon. President of the Society, was a name which he mentioned with peculiar pleasure. He adverted to the loss which the Society sustained by the death of Dr. Porteus, the late learned and Reverend Bishop of London. But the recollection of the warm and active part which that venerable prelate had taken in the interests and objects of the Society, and the hope which he ever entertained

of its future success, must have imparted a charm to his last moments—must have soothed his feelings on the bed of death, and have contributed to waft his spirit to its last and peaceful home. We had living characters, however, of equal credit; the Bishops of Norwich and Durham for instance.—When such names and such patronage were mentioned, who could think or believe that it was the wish or aim of the Society to injure the Church, or to break in upon its establishment? He had the misfortune to differ from many of his friends—friends with whom he had long acted with the most cordial unanimity; but, in such a case as this, he *must* think for himself. He would not deliver himself up hand-cuffed to any set or class of men in existence.

Sir Wm. Middleton, Bart. said, that no man could feel more disposed than himself to contribute to the support of the cause in which they were then assembled: and entirely coinciding with the sentiments of the last speaker, he expressed his conviction that there could be no intention on the part of the Institution to injure or destroy the Established Church.

Mr. Cobbold then read the names of the gentlemen nominated for the Ipswich Committee—This called up Mr. Jackaman, who, expressing his best wishes for the interests of the Society, begged that his name might be omitted, as, in consequence of his professional engagements, it would be impossible for him to perform the requisite duties of the office.

However, on the understanding, that it would not be essentially necessary for him to attend, to the hindrance of his professional pursuits, and being particularly urged by the Chairman and Mr. Dillingham, he assented that his name might remain upon the list.

The Thanks of this Meeting to the Bishop of Norwich were then moved by Mr. Dillingham, and the motion seconded by Mr. Atkinson, Dissenting Minister, of Ipswich.

The latter Gentleman then observed, that he felt a peculiar pleasure in seconding the motion which had been made, persuaded that the vote of thanks would not be a mere formal vote. No, he trusted that every one in that assembly would perceive, in the letter of the Right Rev. Prelate, and in his conduct on this occasion, some display of that character which adorned his high station in the church; and justly claimed the esteem of Chris-

tians of every denomination. With an enlightened mind, free from the mists of prejudice, he contemplated the object of our meeting as "the grandest that ever engaged the mind of man." He became the patron of the Society from a conviction that, by the circulation of the Holy Scriptures, the best interests of mankind would be promoted. He approved of the union of Christians of different denominations in this glorious work, because the object was so vast as to call for *all* their united exertions. What was the object of this Society? Nothing less than the circulation of the Holy Scriptures in every part of the habitable globe. And what denomination of Christians was *alone* sufficient for the undertaking? The Right Rev. Prelate maintained his character as the wise, steady, zealous, active friend and supporter of the Established Church, not by attempting to support the Church with a spirit of bigotry and intolerance. No, he was too wise to suppose that it could be supported by such a spirit. He believed that the Established Church was founded on the Holy Scriptures, and he zealously promoted the interests of the Church, by becoming the patron of this Society, the object of which was the circulation of those Scriptures. In supporting this Institution, he sacrifices not one *iota* of his principles. The Dissenters looked up with reverence to a Prelate distinguished by such liberality of sentiment, and they rejoiced in the hope of the important benefits that might possibly result from so eminent an example. By his letters and his conduct on this occasion, the Right Rev. Prelate had added a lustre to his dignity, and as a Protestant Dissenting Minister, he (Mr. Atkinson) felt a peculiar pleasure in seconding the motion.

Mr. Clarkson, of Bury, stated, that he had the honour of having been the bearer of the letter from Sir William Dolben, which had recently been read. He regretted extremely the inability of that gentleman to attend; but, in addition to the infirmities usually attendant on an age so advanced as his—eighty-five—he was confined by a wound, received in a fall from his carriage. It was owing to these two circumstances that he was not then present; but a warmer friend to the Institution did not exist. One sentiment in particular in his letter, viz. that which approved of the happy union between Churchmen and Dissenters, on the present glorious occasion, ought not to be passed over in silence. The

worthy Baronet had been from his youth so firm a supporter of the Established Church, that the University of Oxford had thought him one of the fittest persons to represent her interests in Parliament, a station which he had filled honourably for a considerable portion of his life. This sentiment then, under these circumstances, was peculiarly liberal. But it was not more truly liberal than it was truly Christian; for it must be the wish of every man, whose heart was truly warmed by Christianity, to wish for the coming of that happy day, when men of different religious denominations should be collected “into one Fold under one Shepherd.”—Mr. Clarkson then proposed the Thanks of the Meeting to the Vice-Presidents, which motion was seconded by the Rev. Dr. Bailly Willis.

Mr. Dillingham and Sir Wm. Middleton returned thanks for, and in the name of, the Vice-Presidents.

Mr. Oakes, of Bury, moved the Thanks of the Meeting to the Clergy who signed the requisition for the meeting, for the countenance they had then given to the establishment of a Bible Society in this county; which was seconded by Mr. Dykes Alexander, of Ipswich.

The Rev. Mr. Hasted, one of the Clergymen who had signed the requisition, addressed the Chair as follows:—
“I am but little entitled to the thanks with which you have honoured me, because the little I have been able to do arose only from the persuasion, that I was contributing towards an essential and extensive good. The Scriptures are the only source of our consolation in this world, and of our hope in the next; and the knowledge of them the best boon we can bestow upon our fellow-creatures.

“As co-operating with that Society, which has already done so much toward the propagation of Christian Knowledge, it appears to me that the Institution we are now forming is but promoting the same benevolent design; they will together provide that every man may have his Bible in his closet, to read therein the words of eternal life, and may the two Societies go forth, like the twin sisters of Peace and Love, and carry its saving truths even to the uttermost parts of the earth. As spreading the great doctrines of the Gospel, the present is an object in which all Christians may equally join: we may rejoice in opportunities where we can; and here we can with confidence, because we may shew forth to the whole

world the unshaken pillar of our common faith, leaving it to rest upon its own foundation. Owing as we do our enjoyments, if not our existence as a nation, to that religion which has prevailed amongst us, it seems a duty to endeavour to extend it.—“It bespeaks a nation wise and grateful for the blessing.”—It breathes the spirit of Christianity thus to diffuse the mercies which we feel; it breathes, I say, this spirit, and I do believe (as has already been stated upon much higher authority) that our effort this day is consistent with the best interests of that excellent establishment, to which no less from inclination than from duty I am attached.”

The Rev. Mr. Gurdon, of Assington, rose, avowing himself to be a Member and Minister of the Church of England, which he regarded as his mother, and which he esteemed, and revered, and loved as such. He loved her, not for the bricks and mortar of which her walls were composed, but for the glorious truths on which she was established, for the exalted devotional feelings which her most excellent liturgy inspired in the soul. These sentiments, however, occasioned no contraction of heart, nor prevented him from cordially uniting with his fellow Christians, in this philanthropic Society; a Society diffusing blessings upon every man descended from Adam, of whatever cast or colour; in whatever quarter of the Globe he might be born or live. The Society itself might almost be regarded as one of the evidences of the existence of God, who had opened our hands and our hearts to pour forth his blessings on our fellow-men; that even the Mahometan and the Indian might receive the food of Heaven from us. It had adopted the most effectual mode to sweep into oblivion the atheistical and deistical designs of the wicked. The age of reason! What reason was that which set itself in opposition to God, who alone is wise? Tobias and Sanballads were rising in every quarter. Did it not behove Christians of every cast and colour to unite against them? By our exertions in presenting the Bible to others, we should be induced to read it, and pore over it ourselves. He contemplated what had already been done, and what was to be done, with pleasure and unalloyed delight. He looked forward with a firm and confident hope to the time when all nations should fall down and worship a crucified Jesus; when the reign of the great and sovereign Lord should be extended over the whole earth;

when every kingdom and every tongue should receive his truth, and glorify his name! He concluded by moving the thanks of the Meeting to the Rev. John Owen, the Rev. Joseph Hughes, and the Rev. C. F. Steinkopff, the three Secretaries of the Parent Institution, which was seconded by Mr. Ray, a dissenting minister of Sudbury.

Thanks to the County Magistrates were then proposed and agreed to, for the polite and handsome manner in which they had granted the use of the Shire Hall on this occasion.

Sir Wm. Middleton took this opportunity to mention the surprise which he had experienced, the preceding day, on learning that the use of the Church had been refused; and of expressing his happiness, as one of the Magistrates, in having had it in his power to contribute to the opening of the Hall.

Mr. Smith moved the Thanks of the Meeting to the Rev. Thos. Cobbold, A.M. for his conduct as Chairman.

This motion was seconded by the Rev. Mr. Julian, who passed a very warm and spirited eulogy on its object.

Mr. Cobbold returned his thanks to the meeting for their vote.

The Rev. Mr. Owen rose, with a view of offering a few remarks which might serve as a close to the proceedings of the day. We regret exceedingly, that not only our own inability to do justice to his speech, but the extent to which we have already carried our report, renders it impossible for us to follow him through that happy vein of vivid and impassioned eloquence, by which it was so strongly marked. He wished, he said, to detain the audience a few moments before he ventured to speak upon the subject of contributions. In his own name, and in that of his colleagues, he must declare, that they subscribed to the truth of the sentiment, that their praise was not from men. Lest those who were not present should report, that the business had been carried by acclamation, that no voice, no hand opposed the resolutions of the day;—lest they should report this, and know not how to assign a cause for such unity of sentiment, amongst individuals of so many different sects and denominations—he would tell them that, impressed with a due sense of the goodness and righteousness of their cause, one heart and one mind pervaded the whole; and that, had the spirit of opposition dared to intrude, the check would have been blanched with dismay, the tongue

would have faltered, and the hand would have been afraid to rise, lest it should wither in the act. He felt it due to the Clergy, and to those who might feel suspense or doubt as to the propriety of the present combination, to disavow all party feeling and action, to aver that their motives were pure, and that their object and means were such as could not clash with those of any other establishment whatever. What, he would ask the opponents of the Institution, could suffer, by a general and naked diffusion of the book on which our common religion was raised?—Had we been trained to so little purpose in the sublime truths of Christianity, as to fear that our holy religion could be overturned by a general circulation of the Bible? No! of that book, Churchmen and Dissenters, Christians of every sect and denomination, one and all, must exclaim, *esto perpetua!* It was one of the common benefits of Heaven, designed for the universal consolation of man. Had the Established Church been so hastily founded? Did she stand upon so sandy, so insecure a basis, as to dread a fall? Did she apprehend that there was a danger of her being washed away by the opening of the springs of salvation, by the waters of life which surrounded her walls? If he thought that the Society could injure the Church to which he belonged, could lessen her beauty, or impair her energies in the remotest point, he would abjure it for ever. And, if it did not injure the Church, what *other* Institution could suffer? The British and Foreign Auxiliary Bible Society circulated the same Bible as the Society for the Promotion of Christian Knowledge; and, if it succeeded in increasing the diffusion of that sacred Book—if it succeeded in promoting and extending the happiness of man—who would not rejoice? All should rejoice: the King, the Princes and Nobles of the realm; brethren of high degree and low degree: brethren with a hat and without a hat! all should rejoice! The Bible Society was, in fact, co-operating with “The Society for promoting Christian Knowledge,” by enabling it to apply its means to its own immediate and combined purposes.—He was at a loss, *a priori*, to conceive, how the supporters of that institution could be offended, by the sparing of their funds, effected by this Society. We were not superseding them in any essential or leading object; we were not superseding them in the circulation of their Prayer Books, their Catechisms, and their Religious Tracts: we

were superseding them as we should an overloaded porter, whom, when sinking with fatigue, we should relieve by taking upon our own shoulders the most oppressive part of his burthen. We were superseding them only in what, from the narrow and contracted nature of their funds, they were confessedly unable to accomplish ! We were only taking the weight from off the plant, in order that it might rise and bear fruit more abundantly. Supposing the minds of the present meeting to have been long made up, he had little more to offer. He trusted that the venerable Chairman would this day see the accomplishment of what had vainly been endeavoured in the Pantheon of the Heathen Gods—a general worship. The unity of Churchmen and Dissenters, in support of their common Bible, was all that he aimed at.—Where was the difference between them ? Were they not all born on the same soil, governed by the same crown, and protected by the same laws ? He had been told that we had names of great authority against us : but, were authority worthy of consideration, he too could mention great names, and great authorities, in favour of the Society.—The meeting had heard the names of the Vice-Presidents read ; the list was before them ; and that list was of itself a sufficient authority. But he could mention other names. The Right Hon. Nicholas Vansittart, a member of his Majesty's Privy Council, Lord Sidmouth, Mr. Perceval, and Mr. Ryder were amongst the patrons of the Parent Institution. It had been hinted that Government were fearful of the Society, and that its exertions would tend to produce a revolution in the country. But what had Government to fear ? The King himself, over whom the Almighty had been pleased to cast a veil, had been a favourer of the Institution ; the actual servants of the crown were in its favour ; and if certain contemplated political changes should take place—should my Lord Grenville and the Marquis of Buckingham, and Earl Grey, and others, come into power—still the Society would be patronised and protected by the ruling men of the country ; and, like the Vicar of Bray, but without his time-serving dereliction of principle, it would always be in favour. Like the Nile, which obeyed the hand of God, in overflowing and fertilizing the surrounding country, he trusted that the Society would extend its vivifying streams through-

out the sands and deserts of the earth, that they might bear fruit into salvation. The Bible—the grand and sole object of its views—was an incomparable book; it was a holy menstruum, through which nothing passed without being purified. Like the early navigators, they were going round the world; they had visited the Isles of the Pacific, they touched at the Cape of Good Hope, and they expected to encircle and to cover the Universe. This had become the concern of the present meeting; they were its patrons; and he left the cause in their hands. He wished to congratulate the Chairman on his conduct, and on the success of the day; but he could find no terms adequate to those which had been already used. His treatment of the opponents of the Institution had been liberal, and manly, and noble. His conduct towards them had been marked by tenderness, by firmness, and by judgment. Once more he would ask, why should Churchmen wish to act partially, in promoting the great cause of Christianity? Why should they refuse to act with the Dissenters? Why discard them while they pledge themselves to circulate nothing but the naked Bible? The Reverend Gentleman concluded a most eloquent and animated speech, by a forcible appeal to people of all denominations, of whatever age or sex, in favour of the great and universal object of the meeting.

Mr. Cobbold handsomely acknowledged the tribute which had been paid to him, and the meeting adjourned.

We cannot close our report without again regretting our total inability to render justice to the very brilliant and impressive speech of the Rev. Mr. Owen, who evidently with a liberal, capacious, and enlightened mind, directed his whole energies to the promotion of the great cause for which the meeting had been convened.

Books were opened to receive names for subscriptions, and sums nearly amounting to 1200*l.* were put down.

AT a numerous and respectable Meeting of the Gentry, Clergy, and Inhabitants of the county of Suffolk, convened under the patronage of the Right Rev. the Lord Bishop of Norwich, and held December 10, 1811, at the Shirehall, in Ipswich, for the purpose of considering the best mode of forming a Bible Society in this county, Auxiliary to the British and Foreign Bible Society in London,

Present—In the Chair,

The Rev. THOMAS COBBOLD, A. M.

As representative of the Right Rev. the Lord Bishop of Norwich, at the particular request of his Lordship,

The following Resolutions were read and unanimously agreed to :—

I. That the object, constitution, and beneficent exertions of the British and Foreign Bible Society, have the cordial approbation of this Meeting.—II. That a Society be now formed, to be called “The Suffolk Auxiliary Bible Society,” for the purpose of disseminating the Holy Scriptures within the county, and of co-operating with the British and Foreign Bible Society in promoting their distribution abroad.—III. That in conformity to the principles of the Parent Institution, the Bibles and Testaments to be circulated by this Society shall be without note or comment; and those in the languages of the United Kingdom, of the authorised version only.—IV. That an annual Subscriber of One Guinea, or upwards, be a Member of this Society; that a Benefactor of not less than Ten Guineas, or an Executor paying a bequest of Fifty Pounds, be a Member for life; and that subscriptions and donations, however small, be gratefully accepted.—V. That a Subscriber of Five Guineas annually be a Governor of this Society, a Subscriber of Fifty Pounds at one time, or who shall by one additional payment, increase his original subscription to Fifty Pounds, be a Governor for life; and that Governors be entitled to attend and vote at all Meetings of the Committee.—VI. That the affairs of this Society be conducted by two Committees, one at Ipswich for the Eastern, and one at Bury for the Western division of the county; (and that Members of one Committee be also Members of the other) consisting of the President, Vice-Presidents, and in each division a Treasurer, three Secretaries, an Assistant Secretary and

Accountant, and sixteen other Members, eight of whom shall be of the Established Church, and eight chosen from other denominations of Christians, and that five Members of each Committee be competent to act.—VII. That every Clergyman and Dissenting Minister, who is a Member of the Society, shall be entitled to attend and vote at all Meetings of the Committee.—VIII. That the Committees do meet once a month, or oftener, on some day to be fixed by themselves.—IX. That the Committees divide this county into districts, and appoint Sub-committees for the purpose of soliciting subscriptions and donations from the inhabitants thereof, and that they establish proper agents and correspondents in different parts, within the limits of this Society.—X. That the whole of the subscriptions and donations received by this Society, shall be annually remitted (after deducting incidental expences) by the joint Committees, to the Treasurer of the Parent Institution, in consideration of the advantages held out to Auxiliary Societies, viz. That the Committee of such Societies shall be entitled to receive gratuitously (if their local necessities shall require it) a supply of Bibles and Testaments estimated at prime cost, to the amount of half the entire sum remitted by them to the Parent Institution within the year, commencing on the 1st day of January annually; and further, that the Members of Auxiliary Societies shall be entitled to the privilege of purchasing from the depository of such Auxiliary Societies, Bibles and Testaments on the same conditions as the Members of the Parent Institution.—XI. That for the purpose of giving full effect to the benevolent design of the British and Foreign Bible Society, in their liberal grant of the Scriptures for distribution among the poor, the Committee shall make it their business to enquire by means of Sub-committees, associated with any active Subscribers, what families or individuals, residing within their several districts, are in want of Bibles or Testaments, and unable to procure them, and that it shall be the duty of the Committee to furnish them therewith, at reduced prices, or gratis, according to their circumstances.—XII. That all the money received for Bibles and Testaments, sold to the poor at reduced prices, be expended in the purchase of more copies at prime cost, to be added to the stock received gratuitously from the Parent Society, and to be distributed in like manner by

gift or sale, till all the poor within the county shall be supplied with the Holy Scriptures.—XIII. That, for the still further promoting of the circulation of the Holy Scriptures, it is expedient to encourage the formation of Branch Societies connected with this Institution, maintaining the same object, corresponding with it, and remitting their funds to the Committee of their respective division, such Branch Societies, and the individual Members thereof, to be entitled to the same privileges from this Auxiliary Society, as it and its individual Members enjoy from the Parent Institution.—XIV. That Associations of such persons as may not find it convenient to become Members of this Auxiliary Society, or of any one of its branches, shall, upon forming themselves in Bible Associations, be entitled to purchase at the depository of this Society, under the direction of the Committee, copies of the Holy Scriptures, at prime cost, for gratuitous distribution or sale among their poorer neighbours.—XV. That a General Meeting of the Subscribers be held at Ipswich and Bury alternately, and that the first Anniversary be at Bury, at such time as shall be fixed by the Committees, of which public notice shall be given in the County Papers, when the accounts, as audited by the Committees, shall be presented, the proceedings of the last year stated, a new Committee formed, and a general report agreed upon, to be printed, together with a list of Subscribers.—XVI. That in the formation of the new Committee, the Treasurers, Secretaries, and such three-fourths of the other Members as shall have most frequently attended, shall be re-eligible for the ensuing year.—XVII. That

The Right Reverend the LORD BISHOP of Norwich

BE PRESIDENT.

His Grace the Duke of Grafton, Lord Lieutenant of the county.

The Most Noble the Marquis Cornwallis.

The Right Honourable the Earl of Bristol.

The Right Honourable the Earl of Yarmouth.

The Right Honourable Lord Charles Fitzroy.

The Right Honourable and Rev. Lord Henry Fitzroy.

The Right Honourable Lord Calthorpe.

The Right Honourable Lord Henniker.

The Honourable Joshua Vanneck.

Sir Thomas Charles Bunbury, Bart. M. P.

Sir William Dolben, Bart.

Sir Robert Harland, Bart.
 Sir James Affleck, Bart.
 Sir William Rowley, Bart.
 Sir John Cox Hippley, Bart. LL. D. and M. P.
 Sir William Middleton, Bart.
 Brampton Gurdou Dillingham, Esq.

BE VICE-PRESIDENTS.

And for the Eastern Division:

Dykes Alexander, Esq. be Treasurer.	
The Rev. Joseph Julian, A. B.)	Secretaries.
The Rev. William Edge, A. B.)	
Mr. John Talwin Shewell,	
Mr. Daniel Poole Goddard be Assistant Secretary and Accountant, gratis.	
The Rev. Baily Wallis, D.D.	Samuel Alexander, jun. Esq.
The Rev. T. Cobbold, A.M.	Nathaniel Byles, Esq.
The Rev. G. Rogers, A.M.	Mr. Abra. Kersey Cowell
The Rev. E. Griffin, A. B.	James Decarle
Simon Jackaman, Esq.	John Head
Mr. Benjamin King	Steph. Abbott Notcutt
William Pearson	Shepherd Ray
Lieut. Edward Sabine	John Ridley

And for the Western Division:

James Oakes, Esq. Treasurer.	
Rev. Henry Hasted, A. M.	Secretaries.
Rev. John Barwick Sams, A. B.)	
William Buck, Esq.	
Benj. Heath Malkin, LL.D.	Mr. Thomas Robinson
Philip Bennet, Esq.	John Green
George Brown, Esq.	William Crisp
Thomas Clarkson, Esq.	Matthew Fennel
Charles Blomfield, Esq.	Richard Crafton
Thomas Steele, Esq.	John Ridley
Thomas Clay, Esq.	George Paul, jun.
Mr. Frederick Wing	Matthew Grayson

Be Members of the Committee for the ensuing year.

XVIII. That Annual Subscriptions and Donations be now entered into, and that they be also received by the Treasurers, and the several Bankers in the county.—

XIX. That these Resolutions be published in such Provincial and London Papers as the Committee may direct, and that a copy of them, signed by the Chairman, be transmitted to the President of the British and Foreign Bible Society. On the motion of B. G. Dillingham, Esq. seconded by the Rev. Charles Atkinson, XX. That

the cordial Thanks of this Meeting be given to the Right Rev. the Lord Bishop of Norwich, for the honour of his Lordship's letter, and for his willingness to accept the office of President of this Society.—On the motion of Thomas Clarkson, Esq. seconded by the Rev. B. Wallis, D D. XXI. That the cordial Thanks of this Meeting be given to those Noblemen and Gentlemen who have honoured the Society by accepting the office of Vice-Presidents.—On the motion of James Oakes, Esq. seconded by Dykes Alexander, Esq. XXII. That the cordial Thanks of this Meeting be given to the Clergy who signed the Requisition, and for the countenance they have thereby given to the formation of the Auxiliary Society.—On the motion of Sir William Middleton, Bart. seconded by William Buck, Esq. XXIII. That the cordial Thanks of this Meeting be given to the Rev. Thomas Cobbold, A. M. and the Rev. Henry Hasted, A. M. for their zealous exertions in promoting the interests of this laudable Institution.—On the motion of the Rev. Philip Gurdon, A. M. and seconded by the Rev. J. M. Ray, XXIV. That the cordial Thanks of this Meeting be given to the Rev. John Owen, the Rev. Joseph Hughes, and the Rev. C. F. Steinkopff, for having complied with the request of the friends of the Society, in giving their attendance, and for the very valuable services which they have rendered on the present occasion.—On the the motion of Nathaniel Byles, Esq. and seconded by the Rev. W. Layton, XXV. That the cordial Thanks of this Meeting be given to the Worshipful the Magistrates of this Division, for the polite manner in which they have accommodated the meeting with the use of the Shirehall.—On the motion of B. G. Dillingham, Esq. seconded by James Oakes, Esq. XXVI. That the cordial Thanks of this Meeting be given to Sir William Dolben, Bart. for the honour of his encouraging and truly Christian letter.

THOMAS COBBOLD, Chairman.

On the motion of J. B. Smyth, Esq. and seconded by the Rev. Joseph Julian, XXVII. That the cordial Thanks of this Meeting be given to the Chairman, for the able and liberal manner in which he has conducted the business of the day.

J. B. SMYTH.

Bedford Bible Society.

S. Whitbread, Esq. one of the Members for Bedford, rose on behalf of the Vice-Presidents, and spoke to the following effect:—"I cannot express the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel.—I have for the first time heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, *that the Gospel of Christ is able to stand alone*—that it requires not the assistance of man to make it penetrate into the heart of man; and that from the propagation of Divine Knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby to raise the soul to everlasting glory.—Gentlemen, it would ill become me, after so much has been said, and so well said, by those who have preceded me, and whose peculiar province is to propagate the great light which emerges from Heaven, and to diffuse it among men; but I may say, that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of Holy Writ, "search the Scriptures"—to discuss them for themselves—they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous Truths therein contained.—Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that, if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest, who do not act on that system, will be confounded before them."—He next

adverted to the happy situation of this highly-favoured country—favoured indeed in the enjoyment of many blessings to which other countries had long been strangers ; but let us not, he said, exult in our happiness as if it were the result of our own merit or wisdom—let us bless God as a nation, as we do bless God as individuals—let us not approach the throne of Grace in self approbation, but remember that we owe our superiority to the blessing of God through the propagation of the Gospel—let us recollect that the best of men, and the most pious of nations, if it could be so said of ours, after all fall far short of what they ought to be, and have more ground for humiliation than applausé. The language perhaps most becoming to us will be ‘ God be merciful to me, a sinner.’ He proceeded to allude to what had fallen from another gentleman, to that solemn feast of Pentecost, when we are told, that by a particular inspiration of Divine Grace the power of language was given to the Apostles, and every one heard them speak in his own tongue—he was himself impressed with this, before it had fallen from the lips of another, and had said to himself, how happens it that in this joyful assembly, without prejudice, without contention, every sect should find itself addressed in its own language, whether as members of the Church of England, or classed among the various descriptions of Protestant Dissenters—how find we this whole assembly of one accord, and one mind ?—Why, because for the first time this day were felt and understood the true principles of the Christian faith. He believed, that the blessing of God was upon them, that from that day forth arose the strong hope, that all animosities on the subject of religious opinion would be done away, though he believed, that a difference of opinion on points, where the great foundation of faith was the same, may have been permitted by God, for preserving alive a zealous spirit to investigate the doctrines contained in the Holy Scriptures. He firmly hoped and believed, that in a time much shorter than could have been anticipated, Christians will maintain their Christian character and profession without regarding those particular points of difference, which subsisted among them —The barrier from this time might be considered as broken down, and it should be his endeavour to demolish and to prevent the vestige of it from being left.

